

VI.—ETHNOLOGICAL NOTES.

A Sea-Dayak version of the Deluge.

The following story of the Great Flood was told me by an old Dayak Penghulu,* Grasi by name, now living in the Kruh stream, a branch of the Oian which in turn joins the Mujong one of the tributaries of the great River Rejang. This Dayak chief originally came from the Kaniau, Kapuas, Dutch Territory and from there moved into the Katibas a branch of the Batang Rejang. Pengulu Grasi is now a very old man, rather bent and very bald. Among the Dayaks he is a recognised authority on Legends, and he quotes freely from Lapuk, Butiek, Ap Sandah and Brauh who were famed for their knowledge and stock of Dayak folk-lore; these are long since dead.

I am also indebted to Mr. de Rozario for his kind assistance in the preparation of this story. Mr. de Rozario having lived among the Dayaks for over 45 years, has acquired a considerable insight into their character, customs, etc., and I am glad to take this opportunity of recording my thanks to him for much valuable help.

All people in the Dayak world were famishing; the reason for this was, that five Dragons, hanging by their tails from heaven, were pulling up the paddy; and so the people held a meeting and agreed to ask the help of Rajahs Nudong, Nuga, Limbang, Lusang and Ramunang †. These five Rajahs agreed together to kill the five Dragons, and they collected a force, got ready their implements of war, such as the blow-pipe, spear, etc., and then started off to the place where the five dragons were seen hanging from the heavens. Directly

* *Penghulu* = Chief.

† These names have no meaning as far as I can ascertain, they are supposed to be minor gods.

they were close enough they blew darts from their blow-pipes and the dragons fell down to the earth and were immediately killed. Thereupon they proceeded to cut the five dragons up into pieces and cook them in different ways. Now the pieces that were placed in bamboo stems soon began to boil over, and the liquid poured over the sides of the bamboo and formed a river; then the day turned into night and there was thunder and lightning, and it rained for seven days and seven nights and flooded the earth and everybody was drowned except two people—a man and woman. These two escaped to the top of a mountain called *Tiang Laju*† where they lived for seven days and seven nights, and then the flood began to subside and the man and woman came down to the plain, and this man and woman became the origin of the white race. Then the *Betara* (the chief deity who lives highest in the heavens) had pity on these two people, and upon those who were drowned, so he collected the spirits or souls of all those who were drowned and ordered one god *Salamandai* by name (maker of man-kind) to come down to the earth and put the souls of the dead people back; so they all came to life again and after a time they increased in number. Not long after, one god, by name *Antu Grasi* (Demon hunter), began eating up these people and nobody could prevent him; at which *Betara* grew very angry and ordered one *Nading Kling* (no meaning apparently: a minor deity) to attack the country of *Antu Grasi*. So *Nading Kling* thereupon asked the help of *Sengalang Burong* (the god of war) and *Kling of Panggaw Libau* to assist him in attacking *Antu Grasi*. So these three gods collected a large force, attacked *Antu Grasi* and put him to flight. Now it happened that the force, on their way home, ran short of provisions; but providentially they came across some big mushrooms called *Liun Aun* (meaning 'it would take a year to go round') which they felled and then cooked; with these they staved off their hunger, but the poison of the mushroom intoxicated

† *Tiang Laju* a high mountain in the *Batang Lupar* district. *Tiang* means a post and *Laju* means swift. I am informed that this mountain was sacred formerly, and the top has never been cleared of jungle yet, it being too steep. The Chinese have lived at the foot now for some years.